

Gujarati language

Gujarati (ગુજરાતી) is an Indo-Aryan language native to the Indian state of Gujarat and spoken predominantly by the Gujarati people. Gujarati is part of the greater Indo-European language family. Gujarati is descended from Old Gujarati (c. 1100–1500 CE). In India, it is the official language in the state of Gujarat, as well as an official language in the union territory of Dadra and Nagar Haveli and Daman and Diu. As of 2011, Gujarati is the 6th most widely spoken language in India by number of native speakers, spoken by 55.5 million speakers which amounts to about 4.5% of the total Indian population.^[2] It is the 26th most widely spoken language in the world by number of native speakers as of 2007.^[6]

The Gujarati language is more than 700 years old and is spoken by more than 55 million people worldwide.^[7] Outside of Gujarat, Gujarati is spoken in many other parts of South Asia by Gujarati migrants, especially in Bombay and Pakistan (mainly in Karachi).^[8] Gujarati is also widely spoken in many countries outside South Asia by the Gujarati diaspora. In North America, Gujarati is one of the fastest growing and most widely spoken Indian languages in the United States and Canada.^{[9][10]} In Europe, Gujaratis form the second largest of the British South Asian speech communities, and Gujarati is the fourth most commonly spoken language in the UK's capital London.^[11] Gujarati is also spoken in Southeast Africa, particularly in Kenya, Uganda, Tanzania, Zambia, and South Africa.^{[12][13][14]} Elsewhere, Gujarati is spoken to a lesser extent in China (particularly Hong Kong), Indonesia, Singapore, Australia, and Middle Eastern countries such as Bahrain.^{[12][15][16]}

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History

Gujarati	
ગુજરાતી	
	"Gujarati" in Gujarati script
Pronunciation	[gudʒə 'rɑ:tɪ:]
Native to	India
Region	Gujarat
Ethnicity	Gujaratis
Native speakers	56 million (2011) ^{[1][2]} L2 speakers: 4 million ^[1]
Language family	Indo-European <ul style="list-style-type: none"> ▪ Indo-Iranian ▪ Indo-Aryan ▪ Western^[3] ▪ Gujarati languages ▪ Gujarati
Early forms	Sanskrit <ul style="list-style-type: none"> ▪ Shauraseni Prakrit ▪ Gurjar Apabhramsha ▪ Middle Gujarati
Writing system	Gujarati script (Brahmic) Gujarati Braille Arabic script Devanagari (historical)
Official status	
Official language in	India <ul style="list-style-type: none"> ▪ Gujarat ▪ Dadra and Nagar Haveli and Daman and Diu
Regulated by	Gujarat Sahitya Akademi, Government of Gujarat
Language codes	
ISO 639-1	gu (https://www.loc.gov/standards/iso639-2/php/1angcodes_name.php?iso_639_1=gu)

Gujarati (also sometimes spelled *Gujerati*, *Gujarathi*, *Guzrati*, *Gujaratee*, "Gujarati", *Gujrathi*, and *Gujerathi*^[17]^[18]) is a modern IA (Indo-Aryan) language evolved from Sanskrit. The traditional practice is to differentiate the IA languages on the basis of three historical stages:^[18]

1. Old IA (Vedic and Classical Sanskrit)
2. Middle IA (various Prakrits and Apabhramshas)
3. New IA (modern languages such as Hindi, Punjabi, Bengali, etc.)

Another view postulates successive family tree splits, in which Gujarati is assumed to have separated from other IA languages in four stages:^[19]

1. IA languages split into Northern, Eastern, and Western divisions based on the innovate characteristics such as plosives becoming voiced in the Northern (Skt. *danta* "tooth" > Punj. *dānd*) and dental and retroflex sibilants merging with the palatal in the Eastern (Skt. *sandhya* "evening" > Beng. *śājh*).^[20]
2. Western, into Central and Southern.
3. Central, in Gujarati/Rajasthani, Western Hindi, and Punjabi/Lahanda/Sindhi, on the basis of innovation of auxiliary verbs and postpositions in Gujarati/Rajasthani.^[18]
4. Gujarati/Rajasthani into Gujarati and Rajasthani through development of such characteristics as auxiliary *ch-* and the possessive marker *-n-* during the 15th century.^[21]

The principal changes from Sanskrit are the following:^[19]

- Phonological
 - Loss of original phonemic length for vowels
 - Change of consonant clusters to geminate and then to single consonants (with compensatory vowel length)

English	Sanskrit	Prakrit	Gujarati	Ref
hand	<i>hasta</i>	<i>hattha</i>	<i>hāth</i>	[22]
seven	<i>sapta</i>	<i>satta</i>	<i>sāt</i>	[23]
eight	<i>aṣṭā</i>	<i>aṭṭha</i>	<i>āṭh</i>	[24]
snake	<i>sarpa</i>	<i>sappa</i>	<i>sāp</i>	[25]

- Morphological
 - Reduction in the number of compounds
 - Merger of the dual with plural
 - Replacement of case affixes by postpositions
 - Development of periphrastic tense/voice/mood constructions
- Syntax
 - Split ergativity
 - More complex agreement system

Gujarati is then customarily divided into the following three historical stages:^[18]

Old Gujarati

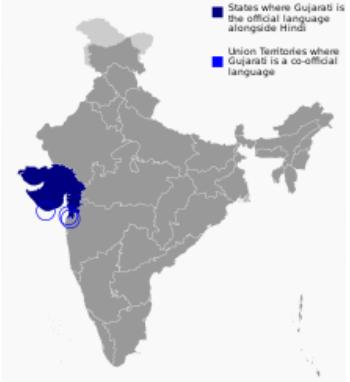
Middle Gujarati

Modern Gujarati (1800–present)

A major phonological change was the deletion of final *ə*, such that the modern language has consonant-final words. Grammatically, a new plural marker of *-o* developed.^[26] In literature, the third quarter of the 19th century saw a series of milestones for Gujarati, which previously had verse as its dominant mode of literary composition.^[27]

Demographics and distribution

ISO 639-2	guj (https://www.loc.gov/standards/iso639-2/php/langcodes_name.php?code_ID=178)
ISO 639-3	guj
Glottolog	guja1252 (http://glottolog.org/resource/language/id/guja1252)
Linguasphere	59-AAF-h



Regions of India where Gujarati holds official status



Updeshmala, Manuscript in Jain Prakrit and Old Gujarati on paper, Rupnagar, Rajasthan, India, 1666, 76 ff. (–16 ff.), 110 mm × 250 mm (4.3 in × 9.8 in), single column (100 mm × 220 mm or 3.9 in × 8.7 in), 4 lines main text, 2–4 lines of interlinear commentary for each text line, in Jain Devanagari book script, filled with red and yellow, 17 paintings in colours mostly of Svetambara Jain monks, influenced by the Mughal style.

The text is a Prakrit didactic work of how best to live a proper Jain life, aimed probably at the laity. The Svetambara pontiff, Sri Dharmadasagāt, lived in the mid-6th century. The Old Gujarati prose commentary was written in 1487. The colophon gives the place, date, and the name of the religious leader, Sri Namdalalaji, on whose order the work was transcribed.

Of the approximately 46 million speakers of Gujarati in 1997, roughly 45.5 million resided in India, 150,000 in Uganda, 50,000 in Tanzania, 50,000 in Kenya and roughly 100,000 in Karachi, Pakistan, excluding several hundreds of thousands of Memoris who do not self-identify as Gujarati, but hail from a region within the state of Gujarat.^[33] However, Gujarati community leaders in Pakistan claim that there are 3 million Gujarati speakers in Karachi.^[34] Elsewhere in Pakistan, Gujarati is also spoken in Lower Punjab.^[35] Pakistani Gujarati is probably a dialect of Gamadia.^[35]

There is a certain amount of Mauritian population and a large amount of Réunion Island people who are from Gujarati descent among which some of them still speak Gujarati.

A considerable Gujarati-speaking population exists in North America, most particularly in the New York City Metropolitan Area and in the Greater Toronto Area, which have over 100,000 speakers and over 75,000 speakers, respectively, but also throughout the major metropolitan areas of the United States and Canada. According to the 2011 census, Gujarati is the seventeenth most spoken language in the Greater Toronto Area, and the fourth most-spoken South Asian language after Hindustani, Punjabi and Tamil.

The UK has over 200,000 speakers, many of them situated in the London area, especially in North West London, but also in Birmingham, Manchester, and in Leicester, Coventry, Bradford and the former mill towns within Lancashire. A portion of these numbers consists of East African Gujaratis who, under increasing discrimination and policies of Africanisation in their newly independent resident countries (especially Uganda, where Idi Amin expelled 50,000 Asians), were left with uncertain futures and citizenships. Most, with British passports, settled in the UK.^{[30][36]} Gujarati is offered as a GCSE subject for students in the UK.

Gujarati parents in the diaspora are not comfortable with the possibility of their language not surviving them.^[37] In a study, 80% of Malayali parents felt that "Children would be better off with English", compared to 36% of Kannada parents and only 19% of Gujarati parents.^[37]

Besides being spoken by the Gujarati people, non-Gujarati residents of and migrants to the state of Gujarat also count as speakers, among them the Kutchis (as a literary language),^[30] the Parsis (adopted as a mother tongue), and Hindu Sindhi refugees from Pakistan. A distribution of the geographical area can be found in 'Linguistic Survey of India' by George A. Grierson.

Official status

Gujarati is one of the twenty-two official languages and fourteen regional languages of India. It is officially recognised in the state of Gujarat and the union territory of Dadra and Nagar Haveli and Daman and Diu.

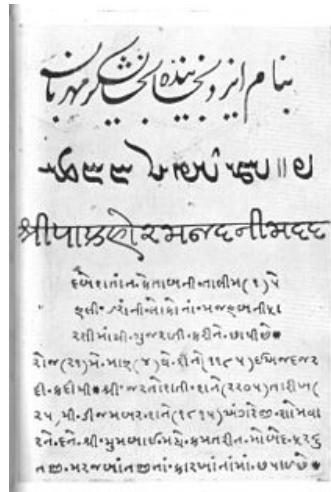
Gujarati is recognised and taught as a minority language in the states of Rajasthan, Madhya Pradesh, Maharashtra, and Tamil Nadu and the union territory of Delhi.^[38]

Dialects

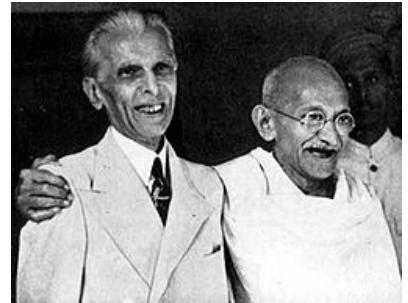
According to British historian and philologist William Tisdall, who was an early scholar of Gujarati grammar, three major varieties of Gujarati exist: a standard 'Hindu' dialect, a 'Parsi' dialect and a 'Muslim' dialect.^[39]

However, Gujarati has undergone contemporary reclassification with respect to the widespread regional differences in vocabulary and phrasing; notwithstanding the number of poorly attested dialects and regional variations in naming.

- Standard Gujarati: this forms something of a standardised variant of Gujarati across news, education and government. It is also spoken in pockets of Maharashtra. The varieties of it include Mumbai Gujarati, Nagari.
- Saurashtra: spoken primarily by the Saurashtrians who migrated from the Lata region of present-day Gujarat to Southern India in the Middle Ages. Saurashtra is closely related to Gujarati and the older dialects of Rajasthani and Sindhi. The script of this language is derived from the Devanagari script and shares similarities with modern-day Gujarati.
- Gamadia: spoken primarily in Ahmedabad and the surrounding regions, in addition to Bharuch and Surat, where it is colloquially known as 'Surati'. The varieties of it include Ahmedabad Gamadia, Anawla, Brathela, Charotari, Eastern Broach Gujarati, Gramya, Patani, Patidari, Surati, Vadodari.
- Kathiawari: a distinctive variant spoken primarily in the Kathiawar region and subject to significant Sindhi influence. The varieties of it include Bhavnagari, Gohilwadi, Holadi/Halarī, Jhalawadi, Sorathi.



A page from the Gujarati translation of *Dabestan-e Mazahab* prepared and printed by Fardunjee Marzban (25 December 1815)



Muhammad Ali Jinnah and Mahatma Gandhi sharing a laugh in Bombay in 1944, for ill-fated political talks. These two prime political figures of the Indian subcontinent in the 20th century were Gujaratis and native speakers of the Gujarati language. For Jinnah, Gujarati was important only as mother tongue. He was neither born nor raised in Gujarat,^{[28][29]} and Gujarat did not end up a part of Pakistan, the state he espoused. He went on to advocate for solely Urdu in his politics. For Gandhi, Gujarati served as a medium of literary expression. He helped to inspire a renewal in its literature,^[30] and in 1936 he introduced the current spelling convention at the Gujarati Literary Society's 12th meeting.^{[31][32]}

Kharwa, Kakari and Tarimuki (Ghisadi) are also often cited as additional varieties of Gujarati.

- Parsi: spoken by the Zoroastrian Parsi minority. This highly distinctive variety has been subject to considerable lexical influence by Avestan, the liturgical Zoroastrian language.
- Lisan ud-Dawat: spoken primarily by Gujarati Muslim Bohra communities, it has been subject to greater lexical influence by Arabic and Persian and is written in the Arabic script.

Kutchi is often referred to as a dialect of Gujarati, but most linguists consider it closer to Sindhi. In addition, a mixture between Sindhi, Gujarati, and Kutchi called Memoni is related to Gujarati, albeit distantly.^[40]

Furthermore, words used by the native languages of areas where the Gujarati people have become a diaspora community, such as East Africa (Swahili), have become loanwords in local dialects of Gujarati.^[41]

Phonology

Vowels

	Front	Central	Back
<u>Close</u>	i		u
<u>Close-mid</u>	e		o
<u>Open-mid</u>	ɛ	ə	ɔ
<u>Open</u>	(æ)	a	

Consonants

Consonants

		Labial	Dental/ Alveolar	Retroflex	Postal. /Palatal	Velar	Glottal
<u>Nasal</u>		m	n	ɳ	ɳ		
<u>Plosive</u>	<u>voiceless</u>	p	t	t̪	tʃ	k	
	<u>voiced</u>	b	d	d̪	dʒ	g	
	<u>aspirated</u>	pʰ	tʰ	t̪ʰ	tʃʰ	kʰ	
	<u>murmured</u>	bʰ	dʰ	d̪ʰ	dʒʰ	gʰ	
<u>Fricative</u>	<u>voiceless</u>	(f)	s		f		
	<u>voiced</u>		(z)			h	
<u>Approximant</u>		u	l	ɻ ^[42]	j		
<u>Flap</u>			r				

Writing system

Similar to other Nāgarī writing systems, the Gujarati script is an abugida. It is used to write the Gujarati and Kutchi languages. It is a variant of the Devanāgarī script, differentiated by the loss of the characteristic horizontal line running above the letters and by a small number of modifications in the remaining characters.

Gujarati and closely related languages, including Kutchi and Parkari Koli, can be written in the Arabic or Persian scripts. This is traditionally done by many in Gujarat's Kutch district.

Vocabulary

Categorisation and sources

These are the three general categories of words in modern Indo-Aryan: *tatsam*, *tadbhav*, and loanwords.^[43]



India Square, or *Little Gujarat*, in Bombay, Jersey City, New Jersey, USA. Gujarati has achieved high linguistic prominence in many urban districts worldwide, particularly in the New York City Metropolitan Area.

Tadbhav

તદ્ભવ *tadbhava*, "of the nature of that". Gujarati is a modern Indo-Aryan language descended from Sanskrit (old Indo-Aryan), and this category pertains exactly to that: words of Sanskritic origin that have demonstratively undergone change over the ages, ending up characteristic of modern Indo-Aryan languages specifically as well as in general. Thus the "that" in "of the nature of that" refers to Sanskrit. They tend to be non-technical, everyday, crucial words; part of the spoken vernacular. Below is a table of a few Gujarati *tadbhav* words and their Old Indo-Aryan sources:

Old Indo-Aryan		Gujarati		Ref
I	<i>aham</i>	<i>hū</i>		[44]
falls, slips	<i>khasati</i>	<i>khasvū</i>	to move	[45]
causes to move	<i>arpayati</i>	<i>āpvū</i>	to give	[46]
school	<i>nayaśālā</i>	<i>niśāṭ</i>		[47]
attains to, obtains	<i>prāpnoti</i>	<i>pāmvū</i>		[48]
tiger	<i>vyāghra</i>	<i>vāgh</i>		[49]
equal, alike, level	<i>sama</i>	<i>samū</i>	right, sound	[50]
all	<i>sarva</i>	<i>sau</i>		[51]

Tatsam

તત્ત્વામ *tatsama*, "same as that". While Sanskrit eventually stopped being spoken vernacularly, in that it changed into Middle Indo-Aryan, it was nonetheless standardised and retained as a literary and liturgical language for long after. This category consists of these borrowed words of (more or less) pure Sanskrit character. They serve to enrich Gujarati and modern Indo-Aryan in its formal, technical, and religious vocabulary. They are recognisable by their Sanskrit inflections and markings; they are thus often treated as a separate grammatical category unto themselves.

Tatsam	English	Gujarati
<i>lekhak</i>	writer	<i>lakhnār</i>
<i>vijetā</i>	winner	<i>jītnār</i>
<i>vikāsit</i>	developed	<i>vikāselū</i>
<i>jāgṛaṇ</i>	awakening	<i>jāgvānū</i>

Many old tatsam words have changed their meanings or have had their meanings adopted for modern times. પ્રસારણ *prasāraṇ* means "spreading", but now it is used for "broadcasting". In addition to this are neologisms, often being calques. An example is *telephone*, which is Greek for "far talk", translated as દૂરભાષ *durbhāṣ*. Though most people just use ફોન *phon* and thus neo-Sanskrit has varying degrees of acceptance.

So, while having unique *tadbhav* sets, modern IA languages have a common, higher *tatsam* pool. Also, *tatsams* and their derived *tadbhavs* can also co-exist in a language; sometimes of no consequence and at other times with differences in meaning:

Tatsam		Tadbhav	
<i>karma</i>	Work—Dharmic religious concept of works or deeds whose divine consequences are experienced in this life or the next.	<i>kām</i>	work [without any religious connotations].
<i>kṣetra</i>	Field—Abstract sense, such as a field of knowledge or activity; <i>khāngī kṣetra</i> → private sector. Physical sense, but of higher or special importance; <i>rāṇākṣetra</i> → battlefield.	<i>khetar</i>	field [in agricultural sense].

What remains are words of foreign origin (*videśī*), as well as words of local origin that cannot be pegged as belonging to any of the three prior categories (*deśaj*). The former consists mainly of Persian, Arabic, and English, with trace elements of Portuguese and Turkish. While the phenomenon of English loanwords is relatively new, Perso-Arabic has a longer history behind it. Both English and Perso-Arabic influences are quite nationwide phenomena, in a way paralleling *tatsam* as a common vocabulary set or bank. What's more is how, beyond a transposition into general Indo-Aryan, the Perso-Arabic set has also been assimilated in a manner characteristic and relevant to the specific Indo-Aryan language it is being used in, bringing to mind *tadbhav*.

Perso-Arabic

India was ruled for many a century by Persian-speaking Muslims, amongst the most notable being the Turko-Afghan Delhi Sultanate, and the Turco-Mongol Mughal dynasty. As a consequence Indian languages were changed greatly, with the large scale entry of Persian and its many Arabic loans into the Gujarati lexicon. One fundamental adoption was Persian's conjunction "that", *ke*. Also, while *tatsam* or Sanskrit is etymologically continuous to Gujarati, it is essentially of a differing grammar (or language), and that in comparison while

Perso-Arabic is etymologically foreign, it has been in certain instances and to varying degrees grammatically indigenised. Owing to centuries of situation and the end of Persian education and power, (1) Perso-Arabic loans are quite unlikely to be thought of or known as loans, and (2) more importantly, these loans have often been Gujarati-ized. *dāvo* – claim, *fāydo* – benefit, *natījo* – result, and *hamlo* – attack, all carry Gujarati's masculine gender marker, *o.* *khānū* – compartment, has the neuter *ū*. Aside from easy slotting with the auxiliary *karvū*, a few words have made a complete transition of verbification: *kabūlvū* – to admit (fault), *kharīdvū* – to buy, *kharācvū* – to spend (money), *gujarvū* – to pass. The last three are definite part and parcel.

Below is a table displaying a number of these loans. Currently some of the etymologies are being referenced to an Urdu [dictionary](#) so that Gujarati's singular masculine *o* corresponds to Urdu *ā*, neuter *ū* groups into *ā* as Urdu has no neuter gender, and Urdu's Persian *z* is not upheld in Gujarati and corresponds to *j* or *jh*. In contrast to modern Persian, the pronunciation of these loans into Gujarati and other Indo-Aryan languages, as well as that of Indian-recited Persian, seems to be in line with Persian spoken in [Afghanistan](#) and [Central Asia](#), perhaps 500 years ago.^[52]

Nouns											Adjectives		
m			n			f							
fāydo	gain, advantage, benefit	A [53]	khānū	compartment	P [54]	kharīdī	purchase(s), shopping	P [55]	tājū	fresh	P [56]		
humlo	attack	A [57]	makān	house, building	A [58]	śardī	common cold	P [59]	judū	different, separate	P [60]		
dāvo	claim	A [61]	nasīb	luck	A [62]	bāju	side	P [63]	najīk	near	P [64]		
natijo	result	A [65]	śaher	city	P [66]	cījh	thing	P [67]	kharāb	bad	A [68]		
gusso	anger	P [69]	medān	plain	P [70]	jīndgī	life	P [71]	lāl	red	P [72]		

Lastly, Persian, being part of the Indo-Iranian language family as Sanskrit and Gujarati are, met up in some instances with its cognates.^[73]

Persian	Indo-Aryan	English
<i>marād</i>	<i>martya</i>	man, mortal
<i>stān</i>	<i>sthān</i>	place, land
<i>ī</i>	<i>īya</i>	(adjectival suffix)
<i>band</i>	<i>bandh</i>	closed, fastened

Zoroastrian Persian refugees known as Parsis also speak an accordingly Persianized form of Gujarati.^[74]

English

With the end of Perso-Arabic inflow, English became the current foreign source of new vocabulary. English had and continues to have a considerable influence over Indian languages. Loanwords include new innovations and concepts, first introduced directly through British colonialism, and then streaming in on the basis of continued English language dominance in the post-colonial period. Besides the category of new ideas is the category of English words that already have Gujarati counterparts which end up replaced or existed alongside with. The major driving force behind this latter category has to be the continuing role of English in modern India as a language of education, prestige, and mobility. In this way, Indian speech can be sprinkled with English words and expressions, even switches to whole sentences.^[75] See *Hinglish, Code-switching*.

In matters of sound, English alveolar consonants map as retroflexes rather than dentals. Two new characters were created in Gujarati to represent English /æ/'s and /ɔ/'s. Levels of Gujarati-ization in sound vary. Some words do not go far beyond this basic transpositional rule, and sound much like their English source, while others differ in ways, one of those ways being the carrying of dentals. See *Indian English*.

As English loanwards are a relatively new phenomenon, they adhere to English grammar, as *tatsam* words adhere to Sanskrit. Though that is not to say that the most basic changes have been underway: many English words are pluralised with Gujarati *o* over English "s". Also, with Gujarati having three genders, genderless English words must take one. Though often inexplicable, gender assignment may follow the same basis as it is expressed in Gujarati: vowel type, and the nature of word meaning.

- ¹ These English forms are often used (prominently by NRIs) for those family friends and elders that are not actually uncles and aunts but are of the age.

Portuguese

The smaller foothold the Portuguese had in wider India had linguistic effects. Gujarati took up a number of words, while elsewhere the influence was great enough to the extent that creole languages came to be (see *Portuguese India*, *Portuguese-based creole languages in India and Sri Lanka*). Comparatively, the impact of Portuguese has been greater on coastal languages^[76] and their loans tend to be closer to the Portuguese originals.^[77] The source dialect of these loans imparts an earlier pronunciation of *ch* as an affricate instead of the current standard of [ʃ].^[52]

Gujarati	Meaning	Portuguese
<i>istrī</i>	iron(ing)	estirar ¹
<i>mistri</i> ²	carpenter	mestre ³
<i>sābu</i>	soap	sabão (from Arabic <i>sābūn</i>)
<i>chāvī</i>	key	chave
<i>tamāku</i>	tobacco	tobaco
<i>kobī</i>	cabbage	couve
<i>kāju</i>	cashew	caju
<i>pāū</i>	bread	pão
<i>baṭāko</i>	potato	batata
<i>anānas</i>	pineapple	ananás
<i>pādrī</i>	father (in Catholicism)	padre
<i>aṅgrej(i)</i>	English (not specifically the language)	inglês
<i>nātāl</i>	Christmas	natal

¹ "Lengthen".

² Common occupational surname.

³ "Master".

Loans into English

Bungalow—

1676, from Gujarati *bangalo*, from Hindi *bangla* "low, thatched house," lit. "Bengalese," used elliptically for "house in the Bengal style."^[78]

Coolie—

1598, "name given by Europeans to hired laborers in India and China," from Hindi *quli* "hired servant," probably from *koli*, name of an aboriginal tribe or caste in Gujarat.^[79]

Tank—

c.1616, "pool or lake for irrigation or drinking water," a word originally brought by the Portuguese from India, ult. from Gujarati *tankh* "cistern, underground reservoir for water," Marathi *tanken*, or *tanka* "reservoir of water, tank." Perhaps from Skt. *tadaga-m* "pond, lake pool," and reinforced in later sense of "large artificial container for liquid" (1690) by Port. *tanque* "reservoir," from *estancar* "hold back a current of water," from V.L. **stanticare* (see *stanch*). But others say the Port. word is the source of the Indian ones.^[80]

Grammar

Gujarati is a head-final, or left-branching language. Adjectives precede nouns, direct objects come before verbs, and there are postpositions. The word order of Gujarati is SOV, and there are three genders and two numbers. There are no definite or indefinite articles. A verb is expressed with its verbal root followed by suffixes marking aspect and agreement in what is called a main form, with a possible

proceeding auxiliary form derived from *to be*, marking tense and mood, and also showing agreement. Causatives (up to double) and passives have a morphological basis.^[81]

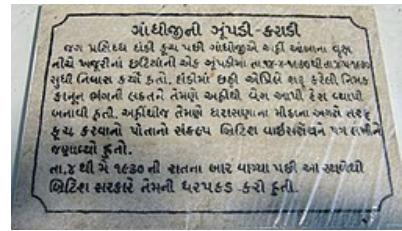
Sample text

Gujarati script—

ગાંધીજીની ઝૂંપડી-કરાડી

જગ પ્રસિદ્ધ દાંડી કૂચ પછી ગાંધીજીએ અહીં આંબાના વૃક્ષ નીચે ખજૂરી નાં છટિયાંની એક ઝૂંપડીમાં તા. ૧૪-૪-૧૯૩૦ થી તા. ૪-૫-૧૯૩૦ સુધી નિવાસ કર્યો હતો. દાંડીમાં છૂટી એપ્રિલે શરૂ કરેલી નિમક કાનૂન (મીઠાના સત્યાગ્રહ) ભંગની લડતને તેમણે અહીંથી વેગ આપી દેશ વ્યાપી બનાવી હતી. અહીંથી જ તેમણે ધરાસણાના મીઠાના અગરો તરફ કૂચ કરવાનો પોતાનો સંકલ્પ બ્રિટિશ વાઈસરોયને પત્ર લખીને જણાવ્યો હતો.

તા. ૪ થી મે ૧૯૩૦ની રાતના બાર વાગ્યા પછી આ સ્થળેથી બ્રિટિશ સરકારે તેમની ધરપકડ કરી હતી.



Gujarati sample (Sign about Gandhi's hut)

Devanagari script –

गांधीजीनी झूंपडी-कराडी

जग प्रसिद्ध दांડी कूच पछी गांधीजीए अहीं आंबाना वृक्ष नीचे खजूरी नां छटિयાંની એક ઝूંપડીમાં તા. १४-४-१९३० થી તા. ४-५-१९३० સુધી નિવાસ કર्यો હતો. દાંડીમાં છૂટી એપ્રિલે શરૂ કરેલી નિમક કાનૂન (મિઠાના સત્યાગ્રહ) ભંગની લડતને તેમણે અહીંથી વેગ આપી દેશ વ્યાપી બનાવી હતી. અહીંથી જ તેમણે ધરાસણાના મીઠાના અગરો તરફ કૂચ કરવાનો પોતાનો સંકલ્પ બ્રિટિશ વાઈસરોયને પત્ર લખીને જણાવ્યો હતો.

तા. ૪થી મે ૧૯૩૦ની રાતના બાર વાગ્યા પછી આ સ્થળેથી બ્રિટિશ સરકારે તેમની ધરપકડ કરી હતી.

Transliteration (IAST)—

gāndhījīnī jhūmpḍī-karāḍī

jag prasiddh dāñḍī kūc pachī gāndhījīe ah ī āmbānā vruk ṣ nīce khajūrī nā cha ṭiyānnī ek jhūmpḍīmā tā. 14-4-1930 thī tā. 4-5-1930 sudhī nivās karyo hato. dāñḍīmā cha ṭhī eprile śarū karelī nimak kānūn (mī ṭhānā satyāgraha) bhaṅgnī laḍatne temṇe ahīnṭhī veg āpī deś vyāpī banāvī hātī. ahīnṭhī ja temṇe dharāṣṭānā mī ṭhānā agro taraph kūc karvāno potāno saṅkalp briṭīś vāīsarōyane patra lakhīne jaṇāvyo hato.

tā. 4thī me 1930nī rātnā bār vāgyā pachī ā sthaṇethī briṭīś sarkāre temnī dharapkaḍ karī hātī.

Transcription (IPA)—

[gand̪hiid̪iṇi ð̪ɔ̄ñp̪d̪i-kərəḍ̪i]

[d̪ɔ̄ñp̪eg prəsɪddh d̪aṇḍi kuṭ̪ pət̪hī gand̪hiid̪ie əj̪ ambānā uṛuk̪ nīt̪e k̪əd̪zurñā t̪h̪ət̪iñāni ek ð̪ɔ̄ñp̪d̪imā ta t̪h̪i ta|| ____ sudhī niuas k̪ərjoto|| d̪aṇḍimā t̪h̪ət̪h̪i eprile ūerū k̪əreli nimēk kanun b̪əñgnī lət̪atne temṇe əj̪t̪h̪i veg api deſ ūjapi b̪ənauit̪i|| əj̪t̪h̪id̪i temṇe d̪h̪ərasəñana miṭ̪h̪ana əgəro t̪ərəf kuṭ̪ k̪ərvāno potāno səñkəlp briṭīś uajsərōjne pət̪rə lək̪hīne ð̪ɔ̄ñsañjoto]

[ta| __t̪h̪i me ____ni rātnā bār uagjā pət̪h̪i ā st̪h̪əñethī briṭīś sərkāre temnī d̪h̪ərpañkər̪ k̪əriti]

Simple gloss—

gandhiji's hut-karadi

world famous dandi march after gandhiji here mango's tree under palm date's bark's one hut-in date.14-4-1930-from date.4-5-1930 until residence done was. dandi-in sixth April-at started done salt law break's fight (-to) he here-from speed gave country wide made was. here-from he dharasana's salt's mounds towards march doing's self's resolve British viceroy-to letter written-having notified was.

date.4-from May 1930's night's twelve struck after this place-at-from British government his arrest done was.

Transliteration and detailed gloss—

gāndhījī-nī	jhūmpḍī-ī-Ø	Karāḍī
gandhiji-GEN-FEM	hut-FEM-SG	karadi

jag	prasiddh	dāṇḍī	kūc	pachī	gāndhījī-e	ahī	āmb-ā-Ø-n-ā	vṛkṣ	nīce
world	famous	dandi	march	after	gandhiji-ERG	here	mango-MASC.OBL-SG-GEN-MASC.OBL	tree	under

khajūr-ī-Ø-n-ā		chaṭiy-ā-n-ī			ek	jhūpṛ-i-Ø-mā	tā.	14 4 1930thī	tā.	4 5 1930	sudhī
palmdate-FEM-SG-GEN-NEUT.OBL		bark-NEUT.PL.OBL-GEN-FEM.OBL			one	hut-FEM-SG-in	date	14 4 1930-from	date		until

nivās		kar-y-o		ha-t-o		dāṇḍī-mā	chaṭhṭī	epri-l-e	śarū	kar-el-ī	nimak
residence.MASC.SG.OBJ.NOM		do-PERF-MASC.SG		be-PAST-MASC.SG		dandi-in	sixth	April-at	started	do-PAST.PTCP-FEM	salt

kānūn	bhaṅg-n-ī	laṛat-Ø-ne	te-m-ṇe	ahī-thī	veg	āp-ī	deś	vyāpī
law	break-GEN-FEM.OBL	fight.FEM.OBJ-SG-ACC	3.DIST-HONORIFIC-ERG	here-from	speed-OBJ	give-CONJUNCTIVE	country	wide

ban-āv-Ø-ī	ha-t-ī	ahī-thī-j	te-m-ṇe	dharāsaṇā-n-ā
become-CAUS-PERF-FEM	be-PAST-FEM	here-from-INTENSIFIER	3.DIST-HONORIFIC-ERG	dharasana-GEN-MASC.PL

mīṭh-ā-n-ā	agar-o	taraph	kūc	kar-v-ā-n-0	potā-n-0
salt-NEUT.SG.OBL-GEN-MASC.PL	mound.MASC-PL	towards	march.MASC.SG	do-INF-OBL-GEN-MASC.SG	REFL-GEN-MASC.SG

sañkalp	brītiś	vāśarōy-Ø-ne	patra	lakh-īne	jaṇ-āv-y-o	ha-t-o	tā.
resolve.MASC.SG.OBJ.ACC	British	viceroy.OBJ-SG-DAT	letter	write-CONJUNCTIVE	know-CAUS-PERF-MASC.SG	be-PAST-MASC.SG	

4-thī	me	1930-n-ī	rāt-Ø-n-ā	bār	vāg-y-ā	pachī	ā	sthāl-e-thī	brītiś
4-th	may	1930-GEN-FEM.OBL	night.FEM-SG-GEN-MASC.OBL	twelve	strike-PERF-OBL	after	3.PROX	place-at-from	British

sarkār-e	te-m-n-ī	dhpakar	kar-Ø-ī	ha-t-ī	
government-ERG	3.DIST-HONORIFIC-GEN-FEM	arrest.FEM.SG.OBJ.ACC	do-PERF-FEM	be-PAST-FEM	

Translation—

Gandhiji's hut-Karadi

After the world-famous Dandi March Gandhiji resided here in a date palm bark hut underneath a/the mango tree, from 14-4-1930 to 4-5-1930. From here he gave speed to and spread country-wide the anti-Salt Law struggle, started in Dandi on 6 April. From here, writing in a letter, he notified the British Viceroy of his resolve of marching towards the salt mounds of Dharasana.

The British government arrested him at this location, after twelve o'clock on the night of 4 May 1930.

Translation (provided at location)—

Gandhiji's hut-Karadi

Here under the mango tree in the hut made of palm leaves (khajoori) Gandhiji stayed from 14-4-1930 to 4-5-1930 after the world famous Dandi march. From here he gave impetus to the civil disobedience movement for breaking the salt act started on 6 April at Dandi and turned it into a nationwide movement. It was also from this place that he wrote a letter to the British viceroy expressing his firm resolve to march to the salt works at Dharasana.

This is the place from where he was arrested by the British government after midnight on 4 May 1930.

See also

- [Gujarati journalism](#)
- [Gujarati literature](#)
- [Lisaan ud-Da'wat il-'Alaviyah \(Language of Alavi Bohras\)](#)
- [Lists of Gujarati-language writers](#)
- [Old Gujarati language](#)

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